

A
PEARLE FOR
A PRINCE, OR
A PRINCELY
PEARLE.

As it was deliuered in two
SERMONS,

By
I O H N T R A S K E.

MATT. 7. 6.

Giue not that which is holy vnto the Dogs, neither cast ye
your Pearles before Swine, lest they trample them vnder
their feete, and turne againe and rent you.

I. COR. I. 25.

The foolishnesse of God is wiser then Men: and the weaknesse
of God is stronger then Men.

L O N D O N,

Printed by William Stansby for Matthew
Lownes. 1615.

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BEARLY FOR
OR
A PRINCELY

THE WINDING
THE MOUNTAIN

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To all that desire the sin-
cere Milke of the W O R D,
Grace and Peace bee
multiplied.



Haue sent you beere a
Princely Pearle, as a helpe
to supplie your many
wants: the price is very
small, the commoditie
may proue exceeding great: to those that
purchasing, pray: hauing prayed, read;
and hauing read, receiue: that which the
word approues. I desire no more, the word
requires lesse. But in reading this, or
any other such: beware no conceit of the
man preuaile more, then the truth of the
matter: lest thou make Man a God, and
God an Idoll: but be sure thou search the


☉ To the Reader.

Scriptures diligently, whether these things be so, for the neglect of this is the cause of many fearefull errors, and of much grosse ignorance. Wherefore ha-
uing once read it ouer, at the second rea-
ding, trie euery Scripture whether they
be pertinent, thus shalt thou reape much
benefit, and this short Sermon will proue
a large Volume vnto thee. And knowing
that if thou be one of those little ones, for
whose sake I penned it, thou shalt haue
cause to praise God for it, and that thou
wilt continue to help with seruent praier,
that the Gospell may haue free course, and
bee glorified, as also desiring thee not
slightly to consider of this aduise in thy
course of reading mens writings, as thou
tendrest thy soules escape, the rocks of so
many dangerous errors, as are now a-
broad, especially in writing. I. st

Mar. 30. 1615.

Yours that be the Lords,

JOHN TRASKE.



A PEARLE

For a Prince.

MARK. 16. 16.

*He that beleueth and is Baptized, shall be
saued, but hee that beleueth not, shall be
damned.*



His Chapter containeth
three principall parts. In
the first wee haue the re-
surrection of our blessed
Saiour witnessed by
women, by an Angell, by
three seuerall apparitions : In the se-
cond wee haue the Apostles Mission in
their great *Ambassage*; In the third Christs
glorious Ascension into Heauen. In the
second part there are soure principall
points obseruable. First, To whom the

A 4 Apostles

Apostles were sent. Secondly, What to doc. Thirdly, The effects of their labour. Fourthly, The signes that should follow in those that did beleue. The two first are contained in the fifteenth verse. The last in the seventeenth and eighteenth. The third is my text. Where wee see the twofold effect of preaching laied downe in two *Propositions*: The first containing a *Promise*, the second a *Threat*. In the promise we may obserue two *things*: First, to whom it is made? Secondly, what it is? As if it should haue said in more wordes thus, *Hee* (that is) whosoeuer, *bee he*, Jew or *Gracian*, young or olde, bond or free, rich or poore, man or woman *that beleueth* (that is) that vnderstandeth, and vnderstanding assenteth to, and assenting, applieth to himselfe the message that you bring, *and is baptized*, (that is) that doth manifest the truth of his faith by the vse of the meanes for the confirmation of the same, or doth obserue conscionably those things that I command (*Baptisme being a part for the whole*) or is indeed (not onely with outward water) baptized into the name of the *Father, the Sonne and the Holy Ghost*, is truly baptized by the new birth

birth of the water of regeneration, and the renewing of the Holy Ghost, is made conformable to his death, and doth know him, and the power of his resurrection, and the fellowship of his sufferings. Such bee they, of what nation, condition, sex, or age soeuer: shall bee saued, that is, shall assuredly receiue all the good things that doe concerne soule and bodie, this life, and that which is to come; Grace heere, and Glorie hereafter. And thus the instructions doe naturally arise. First, from that the promise is made indefinitely, to euery one; bee that beleeueth. The doctrine is,

That all the Priuiledges and Promises that appertaine to beleeuers, doe indifferently stretch to euery one as well as to any one. 1. Doct.

The truth of this may appeare by many testimonies of Scripture, of which sort are these following: ^a But as many as receined

him, to them gaue hee the priuiledge to be come the sonnes of God, euen to as many as beleeued in his name. And ^b So God loved

the world, that hee gaue his onely begotten Sonne, that whosoener beleueth in him, should not perish, but haue euerlasting life.

In the first, you see, as many as, twise repeated: in the later, whosoener, which extendeth to all.

The

4 *A Pearle for a Prince.*

c *Act. 10.*
34. The reason is, to shew Gods *equalitie* and his *impartiall* dealing with the sonnes of men: which Peter tooke notice of, where he said: *c Of a truth, I perceine that God is no acceptor of persons, but in euerie nation, such as feare him, and worke righteousnessse, are accepted with him.*

d *Ephes.*
3. 1. Seeing then that the promises of God doe belong to all, aswell as to any beleeuer: Wee may learne, to be *d* followers of God, as deare children.

The Magistrate may hence learne, to iudge impartially, to execute iudgement, without respect of persons, to deale vprightly, betweene the rich, and poore, the bond, and free. *Hereby hee shall draw*

e *Iam. 4. 8* *c* *neere to God*, and be most like him: he is no respecter of persons, he not onely offereth, but bestoweth saluation vpon all sorts indifferently. Let such call to minde that worthy example of good *Iehoshaphat*,

* *2. Chron.*
16. 9. who said to the Iudges, * *Take heede what you doe: for you iudge not for man, but for the Lord, who is with you in the Iudgement: Wherefore now let the feare of the Lord bee vpon you, take heed and doe it, for there is no iniquitie with the Lord our God, nor respect of Persons, nor taking of gifts.*

The

A Pearle for a Prince. 5

The Minister hath hence an Instruction to inuite all to the Supper of the Lambe. Christ sayth, *Come vnto me all ye that trauell, and are heauie laden.* And againe, *If any man thirst, let him come vnto mee and drinke.* And the Spirit and the Bride say, *Come And let him that is athirst, come.* And let him that heareth, say, *Come.* And whosoever will, let him take the water of Life, freely. So *Isaiah*, Ho, euery one that thirsteth, come yee to the waters. *Mat. 11. 28*
10. 7. 37
Reuel. 22. 17.
Isay 55. 1
Iam. 2. 1

All may learne, not to haue the Faith of our Lord Iesus Christ, the Lord of Glorie, with respect of Persons. Secondly, this re- proueth the practise of those Magistrates, that regard mens persons in iudgement, fauouring some for their riches, and oppressing others that are but of mean estate. Herein they differ from God, and do manifestly discover theselues not yet to be his.

Also such Ministers are reprobued as flatter the rich, and fawne vpon the mightie, but scorne the weake, and despise the poore. These swarme in all parts where the Gospell is preached: Not onely amongst those of *Babels* side, but also euen here amongst vs. Yea those, that are so conuersant about Touch not, Taste nor, Handle

6 *A Pearle for a Prince.*

dle not, these that would bee reformers of others, are herein most irreformed themselves. Oh, fearefull is the condition of such; surely the Lord neuer sent them; or if they say he did, they must proue it, by that they haue such a commission, as Christ himselfe neuer had. He professeth

a *Isay 61.1* himselfe to be sent ^a to the poore: and hee
b *Mat. 11.* reioyceth, that ^b *The poore receiued the Gos-*
c *verse 25* pell: ^c *that babes understood that which the*
d *10.7.49.* rich and wise were ignorant of. ^d *The people*
of least esteeme were his chiefe followers.

Here also by this, are discovered the darke courses of such as, dare impudently to affirme, that women haue no soules: and that seruants, are of no esteeme with God; or that children, shall bee damned. Albeit the very naming such things, is grieuous to an honest heart: yet wee will a little touch these, for satisfaction of any poore ignorant soule. Such might read

e *1.Pet. 3.* of ^e *Sara*, that she is termed a holy wo-
3-6 man, yea, the mother of faithfull women:
f *Act. 18.* Of *Priscilla*, famous for knowledge
26. and practise, for ^f *knowledge*, able to
g *Ro. 16.3* instruct learned *Apollos*, for ^g *practise*, rea-
die to lay downe *her life for Paul*. There is
also an elect Ladie, and her elect Sister, &
many

many other women, whose names are registred in the Booke of Life.

For seruants, besides the Apostles mentio of seruants, where he writeth to none but Saints, *Onesimus* being a seruant, hath such a title giuen him, as no reprobate euer had *Phil. 16.*

As for children, it is euident also in the Gospell, by our Sauours behauiour toward them, his speeches of them, his promises to them and such as they are; that it is without controuersie, they are within the Covenant, and the promise extends euen as farre as them also. *Mar. 9. 36*
Act. 2. 38
Heb. 8. 11

To conclude this point, *Paul* professeth himselfe, *A debtor both to Greekes, and to the Barbarians, both to the wise, and to the vnwise.* And the Holy Ghost hath testified, that in *Christ* there is neyther *Iew, nor Greeke, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.* *Rom. 1. 14*
Col. 3. 11

Lastly, this serueth for the comfort of all that eyther desire *Christ*, or already haue obtained the possession of him. It is as a shield, for the one, and a great encouragement, for the other, when *Satan* shall labour to discourage, or affright. Desirest thou to come to *Christ*? and doth *Satan*

can tell thee, it belongeth not to thee, and that because of thy nation, age, or condition? Thou maist holdly tell him, that God inuites all, therefore thee, aswell as another.

Art thou in Christ? and would Satan cause thee to doubt of any thing that concerns the life to come, or distrust for this life? Thou maiest boldly say, *The promises runne indifferently to all beleeuers: Thou art a beleuer: therefore, to thee.*

Thus hauing concluded the first point, That the promises of God doe stretch to euery beleuer, as well as to any, Wee see in the next place from the restraint, *Hee that beleeueth:*

2. Do&.

10.1.12

Ro.1.16

10.3.16.

That the Promises of God doe extend to none but those that are beleuers. So we see in the forecited Scriptures, *But as manie as receiued him, to them gaue he the right to become the sonnes of God. To them, and to none but them.* So also in another place, *The Gospell of Christ, is the Power of God vnto saluation, to euery one that beleeueth.* And, *So God loued the World, that hee gaue his onely begotten sonne, that whosoener beleeueth in him, should not perish, but haue euerlasting Life.*

Who.

Whosoever, is the extent : Whosoever beleueth, the restraint.

The reason hereof is, *Without Faith it is impossible to please God. In Christ alone,* Heb. 11. 6
God is well pleased. Hence it was, that Mat. 3. 17
Paul spake such excellent things of Faith,
and so highly prized it, That hee esteemed Phil. 3. 8
all things but dung, that hee might winne
Christ, and bee found in him, not having his Verse 9
owne righteousness, which was of the Law,
but the righteousness which is of Faith.
 And hence it is, that Faith hath so excellent titles and effects mentioned in holy Heb. 11. 101.
 Scripture.

Seeing then that the promises of God are restrained onely to beleuers: As thou desirest comfort by the promises of God, so must thou bee diligent in this search or inquisition. Neyther is it any ground of Comfort, that a man say, *I haue Faith:* or, *I doe beleue:* as many presumptuously affirme. For some there are that beleue the Scriptures, to bee true. *The Devils doe* 1am. 2. 19
this, and more, they tremble. And it were fearefull to affirme, that they haue right to the promises of God. Yea, it may bee, these haue attained such outward reformation, that they are readie to censure all
 that

that are not so forward, of Profanenesse, and all that are more forward, of singulartie. *These promise to themselves, that Abraham is their Father. There they doe begin;* as did those that were taxed for it by *John Baptist.* Of such beleeuers, I doe not speake. For the difference betweene such and Infidels, is but this: *Infidels not beleeuing at all, are sure of condemnation:* and these beleeuing as they doe, of a greater condemnation.

Therefore not standing on the definition of Faith, we will rather consider of the ground where it is sown, and of the companions that it hath. The ground wher Faith is sown, is an humbled soule, a wounded spirit, or rent heart; to such God giueth the grace of Faith, as are so prepared for it; such as hunger and thirst for it; such as mourne for it, to such, and to none but such, doth hee open a fountaine for sinne, and for vncleannesse. Hereby then thou maist examine thy selfe: Hast thou sought to God with feare and trembling, as the Tailor did? Hast thou come with a pricked Conscience and cried, *What must I doe to be saued?* Hast thou felt thy soule sick with sinne? Hast thou beene pressed

Luc. 3. 8.

Luc. 12. 48.

Isay 66. 2

Iam. 4. 6.

Mat. 5. 6

Zach. 12. 10

. 13. 1

Act. 16. 29

Act. 2. 37

Mat. 9. 12

Mat. 11. 28

preſſed downe with the burden thereof?
Hath thine heart melted within thee, and
thine eyes gusht out with teares, for thy
ſinnes?

This wounded ſpirit, this ſicke ſoule,
this rent heart, this burdened Conſcience,
this is indeed the ground where God
doth ſow Righteouſneſſe, this is the man *Hof. 10. 12.*
that ſhall reape in Mercie. *They onely that Pſa. 126. 5.*
thus ſow in teares, ſhall reape in ioy.

Thus much of the ground where Faith
is ſowen. Now of the companions that it
hath; of theſe there are verie many, of
which I will name ſome, eſpecially thoſe
which are inſeparable, or peculiar to true
beleeuers.

The firſt which I will name, is peace:
That Peace which paſſeth all underſtan- *Rom. 5. 1.*
ding. This may bee illuſtrated by a quiet *Phil. 4. 7.*
calme, after a great tempeſt, or a ſweete
ſleepe, after a ſharp ſir of an ague.

The ſecond is Ioy. *The Ioy of the Holy*
Ghost. This is that which Peter calleth, *Ioy* *Rom. 14. 17*
unſpeakable and full of glorie. This doth *Rom. 15. 13*
ſwallow all other ioyes; euen as the Sea *1. Pet. 1. 8.*
doth ſwallow all other waters. This may
be illuſtrated by ſafetye, after great dan-
ger, or by great plentie, after much pe-
urie or want.

B

The

*Gal. 5. 6.**1. Tim. 1. 5.**Mat. 22.*

37.

The third is Loue out of a pure Heart. This extendeth to God, to our Neighbour.

1. Jo. 5. 3.

This Loue is expressed by our pliable-nesse to doe his will, *For this is the loue of God, that wee keepe his Commandements, and his Commandements are not grieuous.*

*Gal. 6. 10.**1. Pet. 1. 22**1. Jo. 3. 16.**Mat. 5. 44.**45. 46. 47.*

48.

To our Neighbours, To all; but especially to the household of Faith. To Gods children: This Loue is seruent: yea so seruent, as that wee can lay downe our liues for them. *This Loue stretcheth euen to Enemies.* This can no Reprobate euer haue.

*Prou. 28. 1.**Ro. 10. 10.**Dan. 3. 17.*

18.

*Dan. 6. 10.**Act. 21. 13.**Act. 4. 19.*

20.

*Heb. 11. 37.**Rom. 5. 3.**Heb. 10. 36.**Rom. 8. 17.**1. Tim. 5. 11.**He. 12. 1. 2.**Phil. 1. 23.*

A fourth may be boldnes: To cōfesse Christ before men. The righteous are bold as a Lion. This is an inseperable companion of true Faith. This was in Daniel, in the three children, in Paul, in the other Apostles, in all the blessed Saints who haue died for the testimonie of Iesus.

A fifth Patience to beare the Crosse, to endure tribulation, to suffer with Christ. This was euident in Iob, who is therefore proposed to beleeuers as a Patterne thereof. But our perfect patterne is Christ Iesus, who endured the Crosse.

A sixth, a desire to bee euer with the Lord,

Lord, to see him face to face. *An earnest groaning to bee clothed upon with our house, which is from Heauen, to be unburthened of this bodie of death, and that as God is become the Father of our spirits, so he would become the Father of bodies and spirits, That our vile bodies may bee changed, and fashioned like unto the glorious bodie of our Lord Iesus Christ.*

A seuenth, is a holy waiting for the time of our dissolution, which may be termed Hope, and is so called by the Holy Ghost: We are saued by hope: and *If wee hope for that we see not, we doe with patience wait for it*

These are the Companions of true sa-
uing Faith, & within the compasse of one
of these all the rest may be couched.

Hereby thou maist trie thy selfe. Hast
thou beene troubled, and terrified with
the sight of thy sinnes? And art thou now
at Peace? Hast thou mourned? And dost
thou reioyce? Hast thou hated God in his
Word, in his Prophets, or poore children?
And dost thou delight in his Law, receiue
his Prophets, because they are his Pro-
phets; delight in the Saints, because they
are his children?

Hast thou bin greedie of reuenge, and readie to requite euill with euill? And dost thou loue thine enemies, *blesse them that curse thee, doe good to them that hate thee, pray for them which despightfully excothee, & persecute thee?* In a word, canst thou now desire, to ouercome their euill with good?

Hast thou blushed to be seene at a Sermon, or reading the word, or in the companie of the poore Saints, or hast thou withdrawne thy selfe from the performance of any dutie for feare of persecuti-
on? And dost thou now resolute to doe whatsoever God commands, and to suffer for not doing, that which he forbids?

Hast thou bene impatient in crosses and readie to murmur? and art thou now able with alacritie to beare any thing, especially for the name of Christ?

Hast thou feared death, and trembled at the time of dissolution? And is the day
of death (now in thy esteeme) better then the day that thou must borne? dost thou long for it, and thirst after it, as for the time of refreshing? Hast thou foolishly desired the day of the Lord in thy desperate passions? And canst thou now wait with Patience for the time of thy dissolution? Then maist thou

thou take comfort to thy soule, that all the promises of God doe belong to thee, be thy nation, estate, sex, or age, what it will. But if thou find no such change, but that thou art the same thou wert euer, as thou wast borne, so thou hast liued, and excepting a little swimming knowledge in thy braine, and colde performance of outward duties, thou findest no such singular thing? Doe not then deceiue thy selfe, thou art not that beleuer, of the which I speake: to whom the promises doe belong. Mat. 5. 47.

Now hauing an eye to the text, againe we will see what more will arise. *Hee that beleeueth, and is baptizcd.*

Not to speake here, of the substance of Baptisme, which is chiefly aimed at: but of the signe, which is also included. Though the former might wel serue for the confutation of *Papist*, who ascribe as much to the signe, as to the truth: most foolishly affirming, that those that die without the signe, are damned as also of the *Ansbaptist*, who denie children the signe, though they can by no meanes denie them the substance: for that were to crosse the whole Booke of God. Ios. 5. 5.
1. Cor. 10. 2.
2. 4.
Act. 8. 38.
1. Tim. 6. 20.

these doting too much vpon the bare letter and order of the words; whereby they shew their Ignorance of the Scriptures, & of the power and loue of God to his and their seed: but leauing this at this time, seeing Faith and Baptisme are ioyned together. Hence I doe collect this point of instruction:

3. Doct. *That true Faith, and the diligent vse of the meanes for confirmation thereof, are inseperable.*

Wheresoever the one is in truth, there is also the other. This may appeare by that the Apostle writing to the Saints, at Colossa: and hauing prooued vnto them their effectuell calling, he willeth them, as
 a Col. 3. 11. the *Elect of God*, to put on the bowels of
 12. tender mercie, kindnesse, humblenesse of minde, long suffering: as if hee would say, Because yee are the Elect of God, therefore put on these things: for those that are the Elect of God, cannot after their effectuell calling, bee seperate from these. So againe the same Apostle writing to those at Thessalonica, bids them not sleepe as others, but^d to watch and bee sober: for God hath not appointed you to wrath, (saith hee) but to obtaine saluation by Iesus Christ. As
 b 1. Thes. 5. 7.
 if

if he should say, Those that God hath ordained to eternall life, they watch, they are sober.

So writing to *c Philippi*, and being confident of their saluation, hee yet presseth them to obedience, and *d to worke out their owne saluation with feare and trembling.* *c Phil. 1.6.*
d Phil. 2.12

And Peter also hauing prooued the truth of the regeneration of those Saints, to whom hee writeth, presseth them to *c desire the sincere milke of the word, that they might grow thereby.* *c 1. Pet. 2.2*

The reasons of this may be many: but I will onely vrge one, which is this, *That whereby our assurance is made knowne vnto vs, the knowledge of it doth not take away, but establishe. But it is made knowne vnto vs, by the vse of the meanes for the increase thereof: Therefore the knowledge of Gods assured loue doth not take away, but establishe the vse of the meanes.* So that it remains firme, That true faith and outward obedience can be no more separated, then the light and the Sunne, or heat and the fire. This being so, it may helpe to stop Satans mouth in his Instruments, who will not sticke to call in question, the truth of the doctrine of Predestination, and of the as-

furance of the fauour of God, in this life. For say they, if this be true, that God hath predestinated vs to the obtaining of eternall life, doe what euill we can, we shall be saved; or if we are predestinated to death, doe what good we can, we must be damned. These suppose they haue reasoned wisely, this wisdom being so pleasing to the flesh. They neuer consider that Scriptures are plaine against them, clearely shewing vs, that hee that ordained to the end, ordained to the meanes whereby the end is attained. As the *Apostle* plainly sheweth, where he saith, *We are bound*
 2. The. 2. 13 *to giue thanks alway to God for you, brethren, becauſe of the Lord, becauſe God hath from the beginning choſen you to ſaluation, through ſanctification of the Spirit, and beleeſe of the Truth. And againe, As manie*
 A. T. 13. 18. *as were ordained to eternall life, beleueed.*

Neyther doe ſuch wretches conſider, into what blaſphemie they breake, by queſtioning the truth, becauſe their carnall reaſon cannot reach it. But if they would but hearken to arguments drawne from their reaſon, it might ſerue to conuince them. They will graunt, if a man will goe a iourney, hee muſt goe the way that

that leadeth to the end of that journey; If he will be warme in Winter, he must make vse of the fire, of warme clothes, or some bodily exercise; if then they bee so wise in things of this life, why should they not vnderstand this also? That hee that ordained men for glorie, *Willed also their holynesse here, created them to good workes, redeemed them, that they might serue him without feare in holynesse and righteounesse before him all the dayes of their life, that they should be zealous of good workes, called them not to uncleannesse, but to holynesse.* And as Peter saith, *He elected them to obedience.*

2. Thes. 4. 3.

Lu. 1. 68. 75

Tit. 2. 14.

1. Thes. 4. 7.

1. Pet. 1. 1.

As for example: God decreed, and told Rebecca so: *That Esau should serue Iacob.* Yet hee also decreed, that Rebecca should vse the meanes for Iacobs escape, *from his brothers rage.*

Gen. 25. 23

Gen. 27. 43

He had decreed that Paul should witenesse at Rome, and told him so: Yet he also decreed, that he should vse the means by his sisters sonne, to the chiefe captaine, *for to escape the cruell vowe of the Iewes.*

Act. 23. 11.

1. Cor. 17.

He decreed that not one of those should be lost, which were with Paul in the ship. Yet hee also decreed, that the meanes should be vsed for their escape. Hee decreed

Act. 27. 24.

31.

creed to bestow many things on his people: but he also decreed, they should pray for them.

And surely, those that remaine obstinate, affirming, that if we may be assured neuer to fall away, then wee may commit sinne, and liue how we will, may haue their mouthes stopped iustly with this; namely, That it is euident, they neuer were assured of the fauour of God, and so consequently, they are yet without, and are meere strangers to the life of God, and aliens to the Commowwealth of *Israel*. For such as haue this Faith, or this assurance of the Loue of God, haue also a delight in the Law of God, a desire to hold it fast, by seruing God with reuerence and godly feare, and doe know, that they that are iustified, are also sanctified: and that they that are Christs, haue crucified the flesh with the lustes thereof.

Let this teach all those that haue assurance, to labour for the increase thereof, and to strue vnto perfection in knowledge, and perfection in holinesse, and not alwayes to looke to bee fed with milke. For as knowledge doth increase, so doth faith increase, and as faith increaseth, so obedi-

obedience increaseth. There is no standing at a stay, or sitting idly here, it is a *Psalm 128. 1.* walke, and must be gone; a race, and must *1. Cor. 9. 24.* be runne; a combate, and must be fought. *2. Tim. 4. 7.*

Euery plant that is planted here, must flourish more and more. *Euery branch* *psalm 92. 13.* *must bring forth more fruit. The last workes* *1oh. 15. 2. 3.* *of belceuers must be more then the first.* *Reuel. 2. 19.*

This may bee as a surre to such as are almost settled on the Lees of security, such as formerly haue beene forward in hearing, and now are almost carelesse whether they heare or no, and such as haue bene much in prayer, and meditation: such as haue desired conference with Ministers & Saints: But now they are growne almost cold in all these. Oh let such take heed whither they are falling, and labour to recover themselves speedily, lest their lamps goe out, and they be to seeke of oyle when *Mat. 25. 1.* *the Bridegroom comes.* *2. 3. 4.*

Lastly, this doth plainly discover such as scoffe at the outside, and are enemies to hearing, prayer, conference and such like, that (say they what they wil) they doe not yet belecue, because wheresoeuer Faith is (I meane alwaies true Faith) there is outward obedience, and a willing submission

to the ordinances of God for the increase of the same.

Now if wee looke againe to the Text, we shall find another Doctrine from these words, *he that belongeth, & is baptized.* For seeing (as before hath beene proved) that outward obedience and inward truth are inseparable, and seeing the promises are made not to one alone, but to both, if they may bee had: and that here is meant not so much the outward signe, as the truth of Baptisme:

4. Doct.

Hence wee may gather this Doctrine, *That the signe without the thing signified, the outward form without the inward truth, is of no value.* So we read, *He is not a Jew which is a Jew without, neither is that Circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; which Circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of man, but of God.* And Ieremie willethe thoe that before were circumcised, *To circumcise themselves to the Lord.* So Ezechiel, *No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary.* So that here, thoe that are vncircumcised in heart, are excluded out of the

the true Sanctuary, and are accounted strangers.

The reason is, God desireth truth in the inward parts, he requireth the heart: Hee *Psal. 51. 6.*
 judgeth not the affection by the action, as *Pro. 23. 26.*
 Man: but the Action by the affection., as *2 Cor. 8. 12.*

God. Seeing it is so, that shewes without substances, will not serue turne: let this reach vs to make cleane the inside first, to giue our hearts vnto the Lord, to labour for truth in the inward parts: Let vs labor for approbation with God, and prayse with him. This is that which will cheere our soules, and comfort our spirits, and make vs truely merrie, when wee can say,
If I regard wickednesse in my heart, the Lord will not heare me; but God hath heard mee. *Psa. 66. 18.*

This reprooues such as flatter themselves with the outward performance of duties. If they be baptized (as they say) & bring their children to outward Baptisme; If they assemble themselves outwardly to the hearing of the word, the receiuing of the Lords Supper; If by their good Memories they bee able to beare in mind the Doctrines deliuered, and repeate them to their Families, shew much loue to Ministers,

sters, kindnesse to professors, such as they themselves are, though in the mean while they feele no Peace with God, or Ioy in the Holy Ghost: yet here they rest, and doe esteeme themselves of the best sort of beleeuers. *Albeit* a man may doe all this, and be damned.

Were there not formerly, *That could say,*
Ier. 7. 4. The Temple of the Lord, The Temple of the
Lord, The Temple of the Lord, are these? and
Isay 65. 5. others that could say, Stand by thy selfe,
come not neere mee; for I am holier then thou.

Were there not that appeared before
Is. 1. 11. 15. the Lord, with a multitude of Sacrifices,
and store of long Prayers, stretching out
their hands euen like vnto the children of
God?

Were there not that fasted, and hung
Isay 58. 5. downe their heads like a Bulrush for a
day?

Were there not that did rest in the law,
Rom. 2. 17. Verse 18. and were called Iewes, and made their boast
Verse 19. of God, and knew his will, and approued the
things that were more excellent, being instru-
cted out of the Law, being also confident
that they themselves were guides of the
Verse 20. blind, lights of them which were in darknes,
instructors of the foolish, teachers of babes,
having

*having the forme of knowledge, and of truth
in the Law.*

And yet these holy ones (as they thought themselves) were threatned vengeance for their hypocrisie. They were they that trusted in lying words & counterfeite shewes, a smoak they were in Gods nose, abhorred and accursed in all their courses. They were they that caused the Name of God to bee blasphemed, even in their fasts, finding their owne pleasures, and exacting all their labours, fasting for strife and debate, and to smite with the fist of wickednesse, as those Scriptures do manifest. Are there not some that shall *Luk. 13. 24.*
seeke to enter, and not get in: that shall *Mat. 23.*
crie earnestly, and knocke aloud, and bee *11. 12.*
sent away: that shall be able to say, they *Mat. 7. 21.*
haue cast out devils, and done many great *22. 23.*
workes, and yet reiected? Are there not o- *1. Tim. 3. 5.*
thers, that haue the forme of godlinesse,
and yet must be separated from? what shal
we say to this then?

Surely as we beganne: It is not the
signe, but the thing signified; not the shew,
but the substance; not the making cleane *Mat. 23. 25.*
of the outside, but the inside; not the *Luk. 11. 39.*
forme, but the power of godlines that is
auaileable.

Now

Now neuer could our Sauour more iustly say in his time: *Woe be to Scribes, & Pharises Hypocrites*: then we may at this day say the like of outside Christians (if I may so say) I doe not meane those onely that are openly prophane, whose sinnes are written in their foreheades: but those especially, that haue a strict outside of godlinesse.

Col. 3. 21.

2. Pet. 2.

2. Tim. 3.

Mat. 24. 23

26.

England doth swarme with *Pharisees*: such as are conuersant about Touch not, Taste not, Handle not. Such as hauing voluntarie humilitie, and pretended sinceritie, doe despise gouernment, and speake euill of dignities. Presumptuous they are, and selfe-willed, and speaking euill of the things they vnderstand not, they creep into houses, and lead captiue silly women laden with sinnes, ledde away with diuers lusts, and as *Iannes and Iambres* withstood *Moses*, so doe these men resist the Truth, men of corrupt minds, of no Iudgement concerning the Faith. These are they that take advantage of weake consciences, ceazing on them as their own, by cumbering them with outward things, and by telling them, here is Christ, or there is Christ; when if the truth were knowne, they neuer yet had Christ

Christ themselves : yet hereby they draw Disciples after them, and therefore suek they no small aduantage. Of such I dare say, that notwithstanding their outward flourish, yet *Publicans and Harlots shall enter into the Kingdome of God before them.* *Mat. 21. 31.* Yea, that open prophane ones are sooner drawne to sinceritie, then these, and apter to receiue instruction. So *Pro. 26. 12.* wise are they in their owne eyes, and prudent in their own sight, that there is more hope of Fooles then of them; yea, that there is more humanitie and greater loue *1er. 5. 26. 27. 28.* amongst those whom they terme profane, then amongst themselves.

Here let none so forget the former Doctrine, to mistake me, as if I did oppose my selfe against all outward shew. No, far be it from me, to thinke that the inside can be cleane, and the outside filthie : howsoeuer I say, there are a multitude of such as seeme to such as themselves are, to be cleane without, who are notwithstanding soule within.

To conclude then, beginne to make cleane the inside, and then all is cleane. Get true faith, and outward obedience will certainly follow. But if thou get ne-

uer so much of outward constitution as thou thinkest, and remaine soule within, *Thy hatred being covered with deceit, shall certainly be discovered in the whole Congregation.* And thus much of the first point; to whom the promise is made. Now wee are come to the promise it selfe; *Shall bee saved.*

The promise is saluation, which containeth all the good things that concerne soule or bodie, this life or that to come, as it is written, *Godlinesse is profitable to all things, having promise of the life that now is, and of that which is to come.* And, *The Lord will giue grace and glory.* Hence ariseth this Doctrin, *That all good things that doe concerne this Life, or that which is to come, are of right due to those that doe beleene: or, That those that doe beleene, and are indeed baptized, or made conformable to Christs death, and doe feele the power of his resurrection in themselves, such may challenge as their proper right, and claime as their heritage, all the good things that doe concerne this life, or that which is to come.*

This the Apostle affirmeth plainly, *1. Cor. 3. 21. where hee sayth, All things are yours, whether Paul, or Apollo, or Cephas, or the World,*

World, or life, or death, or things present, or things to come, all are yours, and yee are Christs, and Christ is Gods.

The reason is, God hath promised, and he cannot but performe. *Hee is the God of Truth, Righteous in all his wayes: The God that cannot lie.* *Dent. 32. 4.
Tit. 1. 2.*

Another may be this, Hee hath given the greater, and cannot denie the lesser, as it is written, *Hee that spared not his owne Sonne, but deliuered him up for vs all: how shall hee not with him also freely giue vs all things?* *Rom. 8. 32.*

Will any man giue Gold, and denie Dust? Will a man giue his Life, and denie his Goods? or will a man giue goods, and not afford good lookes, nor a good word?

The consideration of this may cheere vp the hearts of those that are beleeuers; here is a Feast for them of fat things, full of Marrow, of Wine on the Lees well refined. So that beleeuers may challenge Gods promises as boldly, as euer *Abraham, Moses, Nehemiah, Daniel, The Church in the Apostles time, or any of the Saints euer did. The Lord is Iehouah, the same for euer: His hand is not shortned, that* *Esay 25. 6.
Gen. 18. 25.
Exod. 32.
11. 12.
Neb. 1. 8. 9.
Dan. 9. 16.
17. 18. 19.
A. 4. 24.
29. 30.
Heb. 13. 2.
11. ay 59. 2.*

it cannot saue, neyther his eare heauie, that it cannot heare.

Dost thou then want wisedom? Thou
Prou. 2. 6. 7. maist aske it of God. *Hee is the giuer of wisedom, out of his mouth commeth knowledge and vnderstanding. He layeth vp wisedom for the Righteous.* Here you see, God setteth forth himselfe as his childrens treasurer. *1. Kin. 3. 9.* Salomon asked wisedom and was not denied. And *Iames* extendeth this to all the Saints: *If any of you lacke wisedom, let him aske of God, that giueth to all men liberality, and vpbraideth not; and it shall bee giuen him.*

Dost thou want riches? Thou hast the
Pro. 10. 22. blessing of the Lord. *This onely maketh rich.*
Psal. 112. 3. And it is written, *That wealth and riches are in the house of him that feareth the Lord.* And it is also written, *That whoso euer forsaketh Houses, or Lands for Christs name sake, for the Gospels sake, or the King-*
Mat. 19. 29 *dome of God, shall receiue euen in this Life manifold, yea an hundred fold more, euen in this present time.*

Is it friends thou dost desire? Thou hast
Mat. 10. 30 the promise of Fathers, and Mothers, Brethren, Sisters, and Children. What greater friends then such? *The prayers of one of them.*
Iam. 5. 16.

them being more auailable for thee, then the power of a whole Kingdome against thee.

These will lay downe their liues for thee. *Their loue is seruient loue, Euen as was the loue of Jonathan to Dauid, Who loued him euen as his owne soule: And as the loue of Aquila and Priscilla to Paul, who were readie, and did in effect lay downe their own neckes for Pauls life. This is that wee finde written in the Prouerbs of Salomon, There is a friend that sticketh closer then a brother.*

Is Honour desirerable? What more honourable, then of a sonne of a Mortall Man, to become the sonne of the Immortal God? Such honour haue all the Saints. And who haue beene more honourable then the Children of God? *As Ioseph, Mardochey, Daniel, and the rest?*

Is safetie a good thing? This is thine heritage, and thou maist therefore claime it as thy proper right, as the seruants of God haue done. *Let thy truth (O Lord) bee my shield and buckler.*

Thy defence is, *A wall of Fire, The munition of Rockes, A guard of Angels, Chariots of Fire, and Horses of Fire doth compass thee round about.*

Is Peace pleasant vnto thee? Thy Ha-

32 A Pearle for a Prince.

Isay 6.9. bitation is Peaceable. They shall not hurt
nor destroy in all mine holy Mountaine. No
Lion or ravenous beast doth walke in that
Isay 35.8.9 way. Thy Prince is a Prince of Peace: All
Isay 9.6. those that are his Ambassadors, are gladty-
Nab. 1. 15. dings bringers. Thy owne feete are shod with
Ephe. 6.15. the shooes of Peace: All thy Companions are
Mat. 5.9. Peacemakers. God hath promised to extend
Isay 66. 12. Peace like a River to those that dwell in
Sion.

Delightest thou in many followers or
servants, to wait on thy person? God hath
Psal. 91. 11. giuen his Angels charge of thee. The Angels
Psal. 34. 7. doe encampe about thee wheresoeuer thou
art: They are ministring Spirits, sent forth
Web. 1. 14. for the good of them that shall be saved. And
it is written, Take heed that yee offend not
Mat. 18. 10 one of these little ones that beleene in me, saith
Christ; for I say vnto you, Their Angels doe
alwayes behold the face of my Father which
is in Heauen.

Is victorie ouer aduersaries a good
Rom. 8. 37. thing? Beleeuers are more then Conquerors.
1 Pet. 5. 8. By Faith the Denill is resisted, the flesh cru-
Gal. 5. 24. cified, and the World overcome.
1 Ioh. 5. 4.

Is mirth desired by thee? What greater
Rom. 14. 17 ioy, then, the ioy of the Holy Ghost? This will
make thee to eat thy bread with Ioy, and
drinke

drinke thy wine with a merry heart, when Eccles.9.7.
thou art once a beleeuers: for then, and
not till then shalt thou know, that God
accepteth thy workes. This ioy is termed,
Ioy unspeakeable, and full of glory. 2.Pet.1.8.

Is long life a blessing in thy Iudge-
ment? *Thou hast a promise to liue long, and* Psal.34.12.
see good dayes, if thou be a beleuer, yea, to 13.14.
see thy childrens children. Psal.128.6.
Psal.84.11.

So that there is no good thing to bee
withholden from beleeuers.

Let this not on'y comfort, but instruct
thee against Sathans fierie assaults. Doth
he perswade thee thou art foolish? Thou
must reple, *Christ is thy wisdom.* Doth 1.Cor.1.30.
he vpbraid thee with thy pouertie? An-
swere him, Thou possessest all things, and 2 Cor.6.10.
art able to make many rich. 1am.2.5.

Tels he thee, *Thou art friendlesse?* O? Ephe. 2.19.
pose against this, *The promise of friends,* as Mar.10.30
deare as Fathers, Mothers or Children: 1.Cor.11.
And that thou hast all the Saints in the 26.
World thy friends.

Doth he obie? That thou art base &
despised? *Answer, It is a great, yea, the* 1.Io.3.1.
greatest honour, to be a child of God.

Doth he affright thee with danger? Tel 2.Kin.6.16.
him, *Thou hast more with thee then against* 2.Chron.32
bee. 7.8.

Would hee amaze thee with many troubles? Say, *That thou hast Peace with him, that cheeres thee, and that trouble without shall not hurt thee: All things working together for good to them that feare and loue God.*

Would he haue it grieue thee, that thou art not waired on as others are? *Thou maist tell him, that Angels are thy seruants, and all the Creatures are at thy command: yea, Kings shall stoop to thee, if it be good for thee.*

Would he make thee doubt of an overthrow in any doubtfull combat? *Thou art now sure of the conquest.*

Is it a sorrowfull thing (saith he) to be a beleeuer? *Thou now well knowest, that here is abundance of ioy.*

Would hee feare thee with sodaine death? *Christ is with thee to liue, and to die is gaine.* But thou hast the promise of length of dayes, if it shall bee good for thee.

Thus which way soeuer Satan seeketh to wind in his poysoned sting, or to throw in his fierie dart, thou hast armor to defend thy selfe.

Yea for thy further instruction know
tha

that if the contrarie to these bee good for thee at any time, thou shalt be sure of the same. As for sharpnesse of wisdom, thou maist haue dulnesse of spirit, for a time to humble thee: For riches, thou shalt haue pouertie to instruct thee: For friends, Enemies to stirre thee to prayer: For honour, disgrace to purge thee: For safetie, thou maist seeme to bee in danger, to trie thy boldnesse: For Peace thou shalt haue trouble, to exercise thy Patience: For attendants, thou shalt haue desolation to worke contentation in all estates.

For victorie, thou shalt haue some foiles, to proue thy constancie:

For Ioy, thou shalt haue Sorrow, to encrease thy thankfulness, when Ioy shall returne and to make thee temperate:

For long life, thou shalt haue a speedie death, to free thee from miserie, and to bring thee to Glorie. Neyther is this all; but we may looke further yet; *Beleeuers* Heb. 11. 13.
can see a far off: They see things to come, as if they were present, not so much looking at temporall, as eternall things. 2. Cor. 4. 18.

And this is that which doth put life into the soules of beleeuers, when they consider of their estate at the resurrection
of

of the iust. Would it not comfort a man that were in a doubtfull combate in the Iudgement of others, if he were himselfe sure of victorie; or one that were in Prison, though streightly kept, if hee were sure of freedome after a few dayes?

And verily such is our condition; though we are scorned, persecuted, slandered, imprisoned, buffeted, slaine, here: yet it is a righteous thing with God to re-
1. The. 1. 6. 7 compence tribulation to them that trouble his, and to those that are troubled, rest.

That is, God hath promised, and hee will performe his promise of certaine deliuerance, to them that are his. Wherefore such may challenge this issue, as of right to them appertaining. *It is our heritage, Christ hath purchased this for vs, as well as the rest, and we shall assuredly receiue it.*

So that wee may lay claime to our rights of comming gloriously at the last day, with the Iudge of the whole Earth, when he shall
Mat. 25. 31 come in his owne glorie, in his Fathers Glorie, and the glorie of his holy Angels. It is the right (even then) of belceuers, to bee
1. The. 4. 17 caught up, and to meet Christ in the Aire,
Mat. 13. 43. and to come gloriously, euen as so many bright
2 Tb. 1. 8 9. Sunnes, to bee admired with him. And this
 is

is not all: for then shall we be as so manie
Iudges, to iudge men and Angels, when 2. Cor. 6. 2.
it shall bee said vnto them, *Go yee cursed,*
into the fire eternall, prepared for the Deuill Mat. 25. 41.
and his Angels. For so it is written, *The*
Saints shall iudge the World. And a-
gaine in the same Chapter, *The*
Saints shall iudge Angels. And in another
place, *Behold, the Lord commeth with ten* 1. Cor. 6. 3.
thousands of his Saints, to execute iudge-
ment vpon all, and to conuince all that are Iude 14. 15
ungodly among them, of all their ungodly
deeds, which they haue ungodly committed,
and of all the hard speeches which ungodly
sinner's haue spoken against him.

And yet this is not all: for after that, we
shall be euer with the Lord, *We shall be as* Mat. 22. 30
the Angels in heauen, we shall receiue that Reue. 2. 10.
crowne of life, that great reward, that ex- Mat. 5. 12.
ceeding surpassing and eternall weight of 2. Cor. 4. 17.
Glorie, that fulnesse of Ioy, those pleasures Psal. 16. 11.
at Gods right hand for euermore. This may
we also challenge at Gods hands, by ver-
tue of his promise in this Scripture which
is the Text, and of Christs intercession in
another, where it is thus written, *Father, I*
will that they also whom thou hast giuen me, 10. 17. 24.
bee

bee with mee where I am, that they may behold my glorie which thou hast given me.

A man would thinke it were a good thing to bee a belceuer, if all this bee true: and surely eyther this is true, or the Scriptures are false, which were blasphemie to say. *Let God then be true, and every man a liar.*

Rom. 3. 4.

And let the consideration of this stirre vp euery one to seek diligently for the fauour of G o d. Get this one necessary thing: Get Christ, and get all: In this life, Wisedome, Riches, Friendes, Honour, Safetie, Peace, Attendants, Victorie, Ioy, Long-life.

Luk. 10. 42.

At the day of Iudgement, wee shall come gloriously and triumphantly, with the Iudge of the whole earth: *Angels and Men shall tremble at our Glorie, and admire our excellencie.* They that haue iudged vs, shall be iudged by vs. After the day of iudgement, wee shall possesse that Kingdome peaceably, into the which wee haue here entred violently, and for which we haue fought valiantly. *We shall see God face to face: We shall haue knowledge without ignorance: Loue without Hatred*

Hatred : Ioy without Sorrow : Light
without Darknesse: Beautie without De-
formitie : Strength without weaknesse:
Plentie without Want : Health without
Sicknesse : Honour without Disgrace:
Peace without Trouble: Courage with-
out Feare : Safetie without Danger: Life
without death: Al good without any euil.

This is the heritage of the seruants of
the Lord, and their righteous-
nesse is of me, saith
the Lord.

1/47 54. 176

F I N I S.

*If thou wilt now follow me, to find the truth : it must
be in the last, and most excellent translation of the
Bible : commonly called the new translation.*

P S A L. II5. I.

*Not vnto vs, but vnto the name of the Lord giue glo-
rie.*

Errata.

Faultes escaped, pag. 2. line 17. should haue beene
said pag. 3 line 3. read *Christs* death.